

THE HOUSE OF RIDER

TWO WORLDS ARE OURS

By W. S. MONTGOMERY SMITH.

The writer takes for his text an assumption made by F. W. H. Meyers, that we are living in two worlds at once. He emphasises the significance and importance of this earth life, believing at the same time that we earth dwellers, being likewise spirits here and now, are in close touch with our friends who have passed out of matter, who can, if we will only give them the opportunity, effectively help and sustain us in our earthly course. In support of this belief there are included some interesting messages from "beyond the veil" received through Mrs. Osborne Leonard, the reliability of whose mediumship is recognised by Psychic Researchers all over the world.

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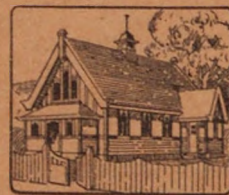
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FRIDAY, OCTOBER 24, 1930

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LIFE.

Life is a book which all may read!
We turn from page to page.
And every thought and word and deed
Is shown from age to age!

In youth we sally forth in glee,
Full of ambition—hope,
With longing all the world to see,
Adventure wide in scope!

When half the sum of years is done,
We know our limitation,
Then—what remains beneath the sun?
Faith, and determination!

Old age creeps on, we look ahead,
Best friends fall at our side;
Though rosy hopes may all have fled,
God's promises abide!

Patience and courage still remain,
Tho' days seem short and drear.
Life! endless life, is ours to gain
What happiness is here?

—ELISE EMMONS.

%

THE NATURE OF THE EVIDENCE.

LESSON ON CLAIRVOYANCE TAKEN FROM THE CORRESPONDENCE COURSE OF THE LONDON PSYCHIC EDUCATIONAL CENTRE.

WHILE acting as chairman for Mrs. Estelle Roberts at the London May Meetings in 1929, I heard her on the public platform give thirty to forty descriptions of deceased people, with full Christian and surnames, together with details as to the cause of their death and particular interests. All were fully recognised. It took quite a long time occasionally to recall to sitters' memories the incidents in their past lives. In general seance work it is almost impossible for the clairvoyant to be acquainted with the secret history of the people they address, and most certainly they can know nothing of the lives, occupations or description of almost forgotten friends. I witnessed even more remarkable demonstrations by Mr. John Slater, of America. He habitually gives the full Christian and surnames of deceased relatives and friends, with details of their home life. But still more striking were his pointed references to the thoughts and intentions of the members of his audience. We are each aware of our own secret thinking, but very few are willing to have their secret thoughts recited in public by a perfect stranger, who analyses them better than we ourselves do. Most clairvoyants give their best proofs by detailing their clients' unspoken thoughts: but Slater was simply marvellous.

The suggestion that the whole thing is a trick engineered among confederates becomes ludicrously absurd when the daily life of all parties concerned is known. In varying degrees, similar evidence is being presented all over the world. That is the case for clairvoyance, but psychic science has many difficulties, both theoretical and practical, to face.

SERIOUS DIFFICULTIES.

The first most obvious difficulty is that of immature mediums thrust upon public platforms, utterly unfitted to see what they really do see, equally with the actual

fraud who pretends to describe that which they do not see at all. Next in importance is the fact that though multitudes can occasionally see and describe spirit people, very few cultivate the faculty to the John Slater pitch of perfection. (It is a pitiful reflection on English law that Slater hurriedly left England in order to avoid arrest for foretelling the future.) Slater simply refused to describe a spirit unless he first gave his full name or that of the person for whom he came. Yet is fairly easy to mentally hold the spirit while extracting the information desired. Spirits present themselves for that very purpose, but the rush and hurry of most mediums spoils their best opportunities. Nor will they take the trouble to train themselves to describe accurately what they really do see. The narration of details that awaken chords in our memories is an art in itself. Then in the effort to give a great deal that is interesting in the little time at their disposal, actual evidential values are too often entirely overlooked. This is largely due to audiences who remain satisfied with this type of message. The result is a continually deteriorating platform that presents to sceptical minds what looks like shrewd guesswork allied to easy acceptance by credulous people. Hence the whole movement remains under a continual cloud. In addition to these difficulties the defective state of most of our memories causes even the most perfect clairvoyance to sometimes fail completely. Even in private sittings, where results are uniformly better, the generality of clairvoyants lightly allude to many obviously true facts in our lives, but fail to carry their evidences to a point of absolute certainty, because of the desire to cover so much ground. When quality rather than quantity is demanded, this lack of clarity will pass away.

WHAT CLAIRVOYANTS MUST BE READY TO MEET.

On the theoretical side our problems are no less difficult. At public meetings the clairvoyant often describes scenes and people that do not apply to the person they think they are for, but fit some other member of the audience perfectly. On one occasion I heard a medium describe a person still living, giving both Christian and surnames, the nature of her employment, details of health, and finished up with the statement that she was surrounded by small boxes in an underground room. It was unrecognised by the visitor to whom the description was given, but a lady seated in another part of the hall said she had been speaking only that morning to a friend of that name concerning her health, who worked in a confectioner's underground store. The details were too exact to be classified under the convenient term of coincidence, and the experience is fairly common. On the other hand, details given to one person may be equally suitable to another member of the audience.

Clairvoyants must, therefore, allow for:—

1. The building up of spirit forms near people who provide the requisite power, but are in no way related to the spirit described.
2. The visualising of details due to subconscious interference by clairvoyant or client.
3. Must distinguish between permanently discarnate spirits and those who temporarily leave their bodies.
4. Must learn to distinguish between the creator of a picture and the thing created, i.e., spirit or body versus thought form, and
5. The creation of scenes and details deliberately thrust upon them by discarnate people and telepathic impacts from the audience.

This list by no means exhausts our problems, and when we remember that disease produces distortions or hallu-

inations that are as real to the victim as clairvoyance is to the seer, or dreams to the dreamer, and that these may also be visualised by seer, it is manifest that mistakes can quite easily be made.

WHAT IS IMAGINATION?

If we grip the idea that "imagination is the image-building faculty of the mind," and that these images are real structures perceived by independent minds, we shall speedily appreciate the law underlying all its modes of manifestation.

Hallucination is due to a morbid or diseased condition of the mind or brain. Materialism assumes that mind itself is a product of the grey matter of the brain, hence arises the idea that the senses are delusive owing to defective mechanism. But to call clairvoyance hallucination is foolishness. The point to note is that one is an aberration or distortion of a faculty: the other is correct usage. Mind is a dynamic force acting upon etheric elements which present clearly-defined pictures. Both projector and percipient together with independent seers may visualise the same scenes. Materialists thus arrive at a point where they can affirm that the brain continually gives off an emanation upon which the mind employs its artistry. Spiritualists then go one step further, and claim that the spiritual brain is a permanent attribute of the psychic organism, and that discarnate intelligences possess similar powers, and that it is from the discarnate that the majority of clairvoyant impressions are obtained.

MIND READING.

All investigators are struck by the ease with which their minds are read, and still more by the extraordinary symbolism utilised by the soul to clothe its thought. But since the mind is read and pictures are seen, we must not permit specious evasions to burk the issue, and pretend that all such sight is illusory. In normal sight, light is reflected or refracted from the object seen, but should there be any defect in the eye itself, faulty registration occurs. Distorting mirrors distort reality in the same way. All these aberrations have their counterparts in psychic vision. Lack of clarity in thought as well as defective mechanism induces faulty production and registration. Moving trains sometimes appear to be stationary to passengers seated in an adjoining train, who sometimes cannot tell which of the two is moving. In like manner, the clairvoyant cannot always tell his own creations from extraneous mental pictures, but a forceful jolt in the form of a sensation relating the seer to the actual communicator speedily determines the true relationship.

HALLUCINATION VERSUS CLAIRVOYANCE.

Spiritualists agree that there are obliquities of vision, but this does not justify the conclusion that all clairvoyance is illusory, nor does illusion prove that true sight either on physical or psychic planes does not exist. The eye of a spirit, though normally limited to its own plane of manifestation, can be focussed on material things by effort of will. This extended sight thus becomes clairvoyance from the spirit side. In the same way the mind of an earthly clairvoyant has to be directed towards its objective or clairvoyance would not be induced. In both cases we are amazed at the X-ray-like apparatus which then becomes liable to perceive that which normality cannot appreciate. In both cases there is extended—not defective—vision. So the theory of hallucination falls to the ground, and while admitting defects due to aberration or distortion we must press home the fact that the eye of the soul, together with its intuitive realisations and picturisations, are as much a fact in Nature as the physical eye itself.

SPIRIT SIGHT REAL.

Clairvoyance proves spirit teaching that all thought has definite registration value.

In spirit life thought possesses more objectivity than with mortals, because laws relating to creative thought are better understood, and because the elements of their rarefied atmosphere respond more readily. So true is this that spirit homes are builded so objectively by the power of thought that they are as real to spirit sight as earthly homes are to mortals. But do not make the mistake of

believing that clairvoyant sight is limited to the perception of purely mental creations. This is clear from the illustrations I have given of Swedenborg seeing a fire raging near his own home at Stockholm while he was three hundred miles away at Gothenburg; Andrew Jackson Davis and mesmerised subjects reading books while blindfolded; and of Mons. Cosse reading a placard outside the Grand Theatre, Bordeaux, while his body was 3,000 leagues away in the West Indies, and the cases tested in open court in the trial of Frau Geffers and the schoolmaster Droest. All these prove an extension of sight independent of purely constructive mental processes.

SUMMARY OF METHODS OF DEVELOPMENT.

We dealt first with the method of development termed "scrying." This focusses the "scryer's" attention: the resulting concentration stimulates inherent clairvoyance. With "Auroscopes" the result is speedier as the neophyte is encouraged from the beginning by seeing the otherwise invisible but purely psychic radiations discovered by Kilner. What Dr. Kilner did not know is that his concentration induced an interior state with which clairvoyants have been familiar for years. His diagnosis of disease was the result of intuitive perception rather than actual sight, but as the one merges into the other his "Human Atmosphere" is invaluable to psychics as a method of classification which enables them to appraise the difference between soul sight and unusual optical effects.

I am personally inclined to the belief that the whole universe is composed of substances of varying densities, so that both Kilner and the clairvoyant are right, but what one calls material, the other calls spirit or spiritual.

The most reliable methods of development are due to the co-operation of spirit friends, as outlined in the lessons on "Trance States." Through the gateway of trance in small groups of investigators regularly meeting, the use of our psychic faculties by spirit controls has been found the most useful for the purposes of development, and because criticism is the best check upon subconscious activity, which—particularly with extravagant egotism—confuses the issues tremendously. The auric assistance of other sitters is an advantage because the association permits the more ethereal magnetisms of varying types of spirit people to blend with the normal expression of the medium. (Lesson number two of "Trance States" shows this to be the phase common among Biblical prophets.)

The oldest method of stimulating clairvoyance is the mesmeric. On Egyptian tablets the priest is frequently shown making "passes." This dulls physical perceptions, but at the same time quickens the psychical. But we must always remember that the subjective self aroused by this process is so exceedingly credulous that it accepts without question everything the hypnotist suggests. Even without his suggestions there is the natural tendency of all hypnotic subjects to fill in details that are wholly misleading. This danger is inherent in all mental mediumship.

A normal clairvoyant when magnetised makes the best "test" or "business" seer, because they are by nature in sympathy with their work, and consequently concentrate upon its details more conclusively. If the same medium were developed solely by spirit power they would be affected through their subconsciousness in such a way that spiritual insight would develop in the same ratio as clairvoyance: this rarely occurs with mesmerised subjects.

USEFUL TYPES.

The best combination is found in types like Andrew Jackson Davis, whose natural seership was quickened by magnetic passes. Clairvoyance and clairaudience were already in operation, but after magnetisation he told the time by watches while blindfolded, and read extracts from books without seeing them. Later development enabled him to see the life principle surging through all Nature, and he was thus able to note the methods of its universal application. His diagnosis of disease I regard as spirit-aided clairvoyance, though he does not seem to have personally realised the close co-operation of the spirit people while they were directing his psychic faculties. His clairvoyance enabled him to appraise the value of herbs and Nature's

...narrative forces, exactly as George Fox, the Christian re-
former, says he wanted to do as the result of his clairvoyance,
i.e., practise medicine because he psychically saw where
orthodox medicine was wrong. Many of Fox's Quaker
descendants know that Fox predicted the Great Fire of
London, and the Revolution of 1688, and that two weeks
before Oliver Cromwell broke up the "Rump Parliament"
he prophesied that "within two weeks Parliament would be
dissolved, and the Speaker plucked from his chair." But
not many realise that, like Andrew Jackson Davis, he saw
into "the soul of things," and thus proved a common kin-
ship between all seers, no matter how their religious ideas
differ.

Prophecy seems to be the natural corollary of clairvoy-
ance and opens the doorway to grander vision. Eventually
prophecy will be understood as a friendly warning instead
of an arbitrary decree. The warning heeded, the prophecy
fulfilled; unheeded or misunderstood, prophetic vision is
proven.

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THE ROSEMARY RECORDS.

SCRIPT AND TRANCE MESSAGES. THIRD SERIES.

SELECTED AND EDITED BY F. H. WOOD, MUS. DOC.

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VII.—THE FACTS BEHIND SURVIVAL.

THE title of my final article in this series is taken from
an important message received through Rosemary's hand
in June, 1930:—

"We are approaching that dangerous period when the
truth is becoming more generally accepted, and yet is a sub-
ject on which most people are quite ignorant. The danger is
coming from the very worthy Earth-souls who believe, but who
are rather ignorant of the facts behind survival.

To them, it ends in communications with loved ones,
passed on. To us, it BEGINS THERE.

"We are anxious that in spreading the truth this fact
should be stressed. If we are not careful, we shall find these
people our greatest difficulty. It will seem almost as if we
were losing the fight, but this period will pass, though perhaps
not in your days. You are living in the pioneer time."

Six months earlier, Nona wrote another suggestive
prophecy:—

"During the next ten years, or even less, we expect a great
change of front on this question of psychic knowledge and
experience. We expect the day to come when spirit-communi-
cation will be regarded as tranquilly and with as great appre-
ciation as wireless is to-day. That will be a very proud day
for all the pioneer workers who have withstood the heat of the
sun, and borne the calumny of the foolish."

This prophecy, written in December, 1929, is already
well on its way to fulfilment. The changed attitude of the
Press which marks this year of the passing of one of our
greatest leaders, is not without significance.

In March, 1930, the Lady Nona, Rosemary's guide,
showed the keen interest of all our spirit-workers in the
controversy aroused at that time by the resignation of Sir
Arthur Conan Doyle from the S.P.R. It was not my inten-
tion to strike a controversial note in these articles, but in
view of the continued hostility of certain S.P.R. officials
towards mediums and the now proved facts of survival,
I have decided to disclose what the Lady Nona said about
Sir Arthur's resignation:—

"It isn't a matter for public discussion at present, be-
cause there are what you call 'wheels within wheels.' But
many things have led up to Sir Arthur's resignation from the

S.P.R. He has publicly cut himself adrift from a body of
people for whom we have long felt a feeling of distress: a
body set up with an honest desire to know. But that honest
desire has gradually changed into feelings of carping criticism
which will lead them nowhere; and these people are now
definitely hostile to the truth.

"It seems to us—my own band of workers—that the time
has long since passed for these tests. The truth of spirit-
intercourse has been proved over and over again. We try to
be patient; but sometimes it does seem like a man who stands
at your telephone, Doctor! He calls to someone far away.
He hears that person reply to him. He knows he is speaking
to that friend. He comes away from the telephone. You ask,
'Did you speak to your friend?' To you he says, 'Yes.'
To another person he says 'No.' Surely, if you can speak to
one friend, you can speak to any of your friends!

"We cannot give you more proofs than those which have
been given over and over again!

"Why do these people in London—with all the means
at their command, and having access to the best mediums in
the world—why don't they use them to get something of value?

"How would you, Doctor, as a master of musical tech-
nique, like to be writing mere exercises over and over again?
People sometimes say, 'What has the spirit-world given of
value?' How can we give anything of value while we are
handicapped with the mere giving of tests?

"There are many reasons why your great leader has
broken his connection with this Society. For years he has
been growing very dissatisfied, not only with the leaders of it,
but with the ill effects caused by their pernicious sentiments.
His own guides have wanted him to break away for some time.
The point of interest for us lies in this fact: that it is sure to
cause a break between the sections which do believe in spirit-
communication and are interested in the subject, and those who
do not. You will hear more of this—shall we call it 'split
in their ranks'—and on the surface it may give rise to un-
pleasant discussion. But believe me, it has come just at the
right moment. Matters were at a standstill."

"Sir Arthur has felt, many times during this period of
weakness, a feeling that his work on Earth was drawing to a
close. But believe me, before he passes to that wider sphere
of life where he will be able to work much more happily and
freely, he will have helped on this cause by lifting it from
a thing of science and proofs, laboratories, dead, cold facts,
into a living force which will grow and develop, and bring help
and comfort.

"Scientific proofs are useful as a starting-point. Hav-
ing given the world these, we feel they have no further value.
Don't mention his resigning to him if you write to him, as
there has been personal distress."

Four months later, Sir Arthur himself passed over.
Now that the lion is dead, some few of those he smote will
bravely pull his tail! But he has left behind many who
will cherish his memory and vindicate his claim to our
gratitude and love. Nona's last sentence was probably
evidential, but we did not write to him. Only his family
can testify, now, whether there was "personal distress,"
and we have no desire to re-open that wound.

Nor need we waste any words on those who were Sir
Arthur's opponents. Time and truth will deal with them,
and consign them to that merciful oblivion which awaits
all who foolishly try to hinder the march of knowledge.
The question that concerns us is how to meet the new con-
ditions of a more enlightened outlook, in the majority of
intelligent men and women. What are the "facts behind
survival," to which Lady Nona refers?

First, there is banishment of that gloomy despair which
has made death a thing of horror for centuries. That will
go, when Earth-people realise what spirit-folk say about it:

"It is sad, but amusing to us," said my mother, "to
hear your side speak pitifully of those who have what you call
'died.'"

Secondly, there will be a clearer conception of the
links between this world and the next. All the mumbo-
jumbo of ghosts, hauntings, and death-warnings will be
reduced to a rational philosophy, and be treated on a scien-
tific basis.

Thirdly, we shall abolish capital punishment and
reduce suicide to a negligible quantity. Only the ignorance

of our legislators on psychic matters prevents the abolition of capital punishment to-day. On the other hand, the would-be suicide will be saved from his rash crime by a knowledge of its consequences to himself, and by the intervention of his spirit-friends, whose present impotence to help him will be removed.

Fourthly, advice on personal matters, when sought properly from our spiritual guides, will help us to avoid those errors of judgment which we with our limited vision so often make. Spirit-people are not infallible, and my own guides say: "*It is possible for us to make mistakes, especially when the matter is outside our special fore-knowledge.*"

On the other hand, the evidence shows that spirit guides often impress us to make a certain choice. Many people who do not believe in "spirit-communication" rely upon their so-called "intuitions," which are nothing else. Knowledge of the facts behind survival will open the door of intuition a little wider, that is all. In our dealings with men and women we are seldom able to read their thoughts. But very often our spirit-guides can do so, and thus help us to avoid mistakes when we are in any real perplexity.

Lastly, by more accurate knowledge of conditions on the next plane of our life, we shall understand better how to treat all cases of mental and moral derangement. In THE TWO WORLDS of March 14th, 1930, I quoted Lady Nona's description of "*an important but seldom-discussed plane which impinges on the Earth-sphere itself.*"

Nona has asked me to refer to it again:—

"*Countless spirits live their life among you. Some are actually base, as yet: some are undeveloped, morally and mentally. They are close to you, all round you, interpenetrating all your world until they become almost part of you. They've been born all wrong into the Spirit-sphere, just as cripples on your side seem to be born all wrong on Earth. You cannot be too careful in protecting yourselves by an atmosphere of goodness and purity of thought. With such an aura, nothing can touch you. It's part of the teaching we want you to put before people. If you did nothing else, Doctor, but make people realise that they must purify their thought, you would have done a life's work indeed!*"

There is much more of the same earnest teaching in the Rosemary records. Some day I hope to print it in a more permanent form.

Meanwhile, I hope these articles have proved to their readers that the Rosemary Circle is doing its small share of that research work which, as Mr. Oaten has said, "will strengthen the lines of communication for our successors."

Perhaps he and my readers will pardon me if I close by quoting a personal note on the two earlier series of articles already published in THE TWO WORLDS. It is taken from the ninth volume of the Rosemary records:—

"*You do not see the results of your work, Doctor. We do. Your influence in the articles has been very widespread, and through your labours our Rosemary has given comfort to many thousands who have been hoping for just that type of enlightenment your articles can give. Christ loved the simple and meek. Your work will not lie in the laboratories of those who seek ever for Earth-proofs of a heavenly survival, but rather among those Christ loved to help.*"

"*And we desire to bring not only proofs but spiritual conviction that life DOES continue after this Earth-journey, only it becomes more beautiful and full of golden opportunities.*"

"*Who knows? We may even help to evolve a new world!*"

THE END.

SOULS open out like the flower to their full beauty in an atmosphere of pure thought.—FRANK SPEAIGHT.

THE wise man's path leaves an aftermath of cackling fools, but he passes on with his eyes fixed on truth.—FRANK SPEAIGHT.

GOD manifests through man, to the eternal advancement of his being, perfecting him through the ages, and bringing him nearer and nearer to Himself through the material manifestation of an earthly life.—FRANK SPEAIGHT

SPIRITUALISIM AND MODERNISM.

By W. H. EVANS.

MR. WAREHAM's article, "The Spiritualism of a Modernist," seems to have caused a flutter in the dove cot, and to have disturbed a few readers. That is all to the good; if he has made a few think, he has partly accomplished his object. But it seems to me that Mr. Wareham and Mr. Geo. Royds, in their endeavours to disentangle the living Christ from ritual, creed, and dogma, have been entangled into too wholesale a condemnation. Ritual, creed, and dogma have their uses, and while we protest against their abuse as substitutes for religion, let us remember that religion needs a form through which it can be expressed. While some may be able to separate the spirit of religion from the form in which it is manifest, many are unable to do so. To them condemnation of the abuse of the form is synonymous with condemnation of the spirit. It is wise, therefore, to try to realise that for thousands of souls form and ceremony are essential and necessary for their progress. When, therefore, we are betrayed into expressions of condemnation of those Spiritualists who still feel the need of form and ceremony—and every Spiritualist does, because without it even the barest religious service is impossible—let us remember the good it gave us in past days, and be charitable enough, when making our protest, to see their need and value to those who use them.

In a Christian land it is quite obvious that its forms and ceremonies will be those which will appeal most strongly to Christian people. Whatever we may say by way of criticism of formal Christianity, yet practically every Christian meeting-place presents a more devotional and reverential atmosphere than that of Spiritualist meeting-places. Wherever I go I hear criticisms of the lack of the spirit of devotion and reverence in our churches. The excessive use—which has become an abuse—of phenomena in our meetings is one reason for this. The other is that swing of the pendulum resulting in contempt of form and ceremony. That the forms and ceremonies of the Christian church, many of them beautiful in their symbolism, have come down from a far past, and are really representative of spiritual powers, never enters the heads of the critics of these things. Like the genii in "Alf's Button," they are so wholesale that they throw away the good as well as the bad. What I dislike in these criticisms is the utter lack of discrimination.

Spiritualism, we are told, is religion, the foundation of all religions. Very good, but why, in urging its universal character, condemn those who see it through Christian, Buddhist, or Mohammedan spectacles? For condemnation of the Christian aspect of religion is likewise a condemnation of the Buddhist and Mohammedan. The plea for universality in our religion goes so far that it even condemns itself.

When one is telling a Buddhist about Spiritualism he must not mention Christ. He must be suppressed in the interest of Buddha. Conversely, a Buddhist Spiritualist must not mention Buddha when he talks to a Christian. Buddha must be suppressed in the interest of Christ. Such an attitude reduces our catholicity to an absurdity. Our universalism becomes a solvent in which all the great souls of the past disappear, leaving us with a dead level of mediocrity. It entirely overlooks the fact that these world religions are simply in their expression the form in which the different temperaments of races of people have clothed them. In the western world the Christian religion best expresses the racial distinctions and temperaments of western people. To condemn it is to close one's eyes to one of the greatest facts of our life. We can no more free ourselves entirely from Christian influences than we can fly without an aeroplane. All the critics tacitly admit this, because they are all agreed in their admiration of Christ. They protest most vehemently against wrapping him in the grave clothes of form and ceremony, but they won't have him as a leader, and seem to have doubts about him as an exemplar. It is all so pitiful and so small, yet, perhaps it is a matter of spiritual discernment. I confess that once I reasoned as

...I now criticise. Then, like the blind man of old, my spiritual vision opened, and before my soul stood "the man, Christ Jesus." It matters nothing to me what people say, how they criticise. What is part of my life is a priceless possession which none can take. Therefore, I see that what is termed Christian Spiritualism is inevitable.

It is essential for thousands—a necessity of their spiritual life. Is there no possibility of coming to some understanding, so that we may work together amicably? Can we see beyond the form and ceremony to the spirit which informs it? Are we so blinded with prejudice that we are led into condemnation, and so unable to see the manifold blessings which many derive from their worship? Is the somewhat barren form of our meeting-places and our worship the ideal? Does it satisfy? Is it aesthetically satisfying? Does it warm our emotions and stimulate our soul? We might ask these questions, for at present our movement is lost in the quagmire of questionable phenomena. You cannot build a religion upon doubtful messages and infinite clairvoyance. These are stones for bread, and many turn away and go back to their churches, where, despite our criticisms, they get food, while we, in our smug complacency, smile over the bones of phenomenal presentation. Modernism! What is it? Much of it is the spirit of intellectual pride run to seed. Truth is neither ancient nor modern—it is always up-to-date. What is true in the religions of the world—and he would be a fool who would deny that they had any truth—is of as much value to us as it was to men of ancient time. And at this present hour stands the Man of Nazareth, with ripened spiritual experience, still showing the way that leadeth unto life. Happily, many find it, but the Modernist perhaps will miss it in his hasty generalisations and condemnations of those who do. Yet, let us be charitable. We are all brothers on the road of life. That is for us, doubtless we shall find.



SPIRITUALISM IN AMERICA.

By HORACE LEAF, F.R.G.S.

AN INTERVIEW WITH J. HENRY REMMERS.

My trip through the Southern States to New Orleans gave me an interesting insight into the mental characteristics of the negroes. It is generally conceded throughout America that the Southerner understands the negro better than the Northerner. How true that is I cannot say, although I soon discovered that the Southerner views the negro from a different standpoint than the Northerner.

The negro is very religious, emotional and superstitious, and it is sometimes necessary to take advantage of these characteristics for his own benefit. I met a well-known judge in Alabama who openly adopted methods with this end in view, and they were very amusing if questionable from the strictly legal point of view. He showed me some bi-carbonate of soda which he kept on his desk when trying cases, for the express purpose of removing spells from which these simple folk sometimes believe they suffer. By just pouring a little of the powder on their hands and requesting them to carry out certain jiggery-pokery instructions he invariably brings the poor deluded man or woman back to normal. No doctor could hope to be more effective.

Spiritualism as an organised movement is not strong among the negroes, although they have some Spiritualist churches and good mediums. One Spiritualist pastor told me quite a lot about the remarkable powers they often possess, and, of course, they believe implicitly in the spiritual origin of the phenomena they obtain.

They are great admirers of anyone whom they believe has special powers. One negress travelled nine hundred miles just to shake hands with me and to see and hear me speak. This woman's psychic powers seemed mainly of the kind that found lost property, especially domestic and farm animals. But finding a dog by supernormal means is not less remarkable than finding a gold mine by them. The

extraordinary thing is that they were thus found.

In New Orleans there used to live a negress who was so powerfully psychic that she became a kind of queen among her people, and through that was much respected and feared even by the white people. The house in which she lived is one of the "show-places" in Vieux Carré, as the old part of New Orleans is called. For the most part a primitive form of Christianity appeals more than any other religion to the negroes, because it gives them ample scope to indulge their emotions, which, under the influence of religion, become nothing less than hysteria.

Back in Cincinnati I gave a number of lectures and demonstrations of clairvoyance, clairaudience, and psychometry under the patronage of the local society for psychical research, and met many interesting people. One never knows what is going to turn up in connection with psychism in America. Last night I had an excellent example of that. I was invited to the suite of one of the leading business men of Cincinnati, and discovered that, although he and his wife identified themselves with no Spiritualist or psychic organisation, they had been consistently interested in the subject for over forty years, while the wife was an excellent medium.

"Believe me, we used to have some marvellous manifestations," said the old gentleman. "Not only would my wife's personality change, but objects would move to order, and flowers would be mysteriously spirited into the room under circumstances that were distinctly abnormal. Her control claimed to be the spirit of a little girl named 'Wanda,' who seemed able to do almost anything you asked her to do within reason. Thus I have said to her when controlling my wife: 'Wanda, make that rocking chair move,' and it would immediately rock to and fro without a mortal touching it."

To support his statement the gentleman asked me to join him and his wife in a table-rapping seance. We were soon seated at a rather large table supplied by the hotel, and in a few minutes the invisible forces were rapping the table clearly in answer to any questions we put to it. This will remain in my mind as one of the most pleasing experiences of my third American trip, as it was so unexpected, and yet so successful. It was obvious that the lady, now seventy years old, must have been a wonderful medium in her young days.

There was one rather pathetic circumstance about the situation. The husband, a hard-headed, logical type, could not persuade himself that the communicators were what they said they were. He thought they were all the product of the subconscious mind of the sitters.

The pathos consisted in his inability to give more than assumptions for his belief. Assumptions are perfectly justified if there is a reason for them, but here for the most part there were none. "When a medium tells you about some dead friend or relation he is simply reading your memory," he said. "That he isn't aware of it signifies nothing, for it is a subconscious operation, and one never knows when that is functioning."

"But suppose the medium mentions names that you never knew, and you find out that these people really existed?"

"In that case you have probably forgotten the name and the circumstances."

"I don't mean that. I mean, suppose you really never knew the person, and then find out that such a person had existed and did the things mentioned."

"Are there such cases?"

"Yes."

"Well, I can't answer that, but one never knows what the subconsciousness can do."

That is precisely the truth. One does not know what the subconsciousness can do; but that is no justification for assuming it can do all that you want it to do; yet this is what thousands of critics of Spiritualism assume.

"How can the subconsciousness lift a table or a trumpet, and talk through it?"

"Well, I don't know; but you can't say the subconsciousness can't do those things, because you don't know what it can do."

"We have no reason for supposing that it can lift a table."

"Something lifts the table."

"Yes, but what is it?"

"You answer that."

"Spirits."

"Impossible; there are no such things."

Such a position is irritating, to say the least; but one is further astonished at the illogicalness of a naturally logical mind when at the table talking to the invisible rappers he showed the greatest joy when one declared that he was the spirit of his brother Joe, another that of his sister, and another the mysterious "Wanda." To them all he used endearing terms so sincerely I felt sure that "deep down" he believed he was speaking to the spirits of his departed friends and relatives.

My time has been pleasantly occupied with the company of John Henry Remmers, honorary secretary of the Cincinnati S.P.R., and author of that widely-reviewed and read book, "Is Death the End?" Few Spiritualist books in recent years have received so much publicity as this splendid work. None has won so much recognition from the daily press. Only this week the *Cincinnati Post*, one of the leading dailies of Ohio, has a two-column review of it, notwithstanding the fact that the book has been before the public for a year or more. This is recognition indeed, and speaks volumes for the value of the work.

Mr. and Mrs. Remmers are wonderful psychics, and never fail to do all they can to spread the truth which has meant so much to them. I have witnessed something of Mr. Remmers' clairvoyance and clairsaudience. He not only described the appearance of the spirit, but usually got the full Christian and surname. His wife is primarily a voice medium, while his son Elworth, a bright boy of fourteen, is a trance medium of the first water from a test standpoint. He went under control—entirely unconscious—and through him spoke the spirit of a man who had been dead thirty years, and of whom the boy knew absolutely nothing. This spirit conversed freely with his nephew, who was present, and referred with the greatest particularity to incidents which had happened in their lives!

Mr. Remmers is one of the best known architects in Ohio, and having fearlessly put truth first, has enhanced rather than injured his reputation. This is a fine example of his fearlessness, and incidentally shows that Spiritualism is winning even in Cincinnati, where it has for years faced the bitterest opposition.

GUIDES AND THEIR FUNCTIONS.

MR. M. BARBANELL AT THE LONDON DISCUSSION

MR. M. BARBANELL, at the London Discussion meeting on October 6th, opened the new session with great promise, the room being so crowded that many people had to remain standing.

Mr. Barbanell spoke with a manner and ease that caused a greater interest than usual to be taken in the subject, and his remarks touched upon many different points in connection with guides. He reminded us that whether one's guides were known by name or not made very little difference—they were there and performing the same purpose; some preferred to work anonymously or behind a *nom-de-plume*, the test being the value of their work. Remarking upon a sitting he had with a well-known medium, whereat he was introduced to twelve guides one after the other, he said he found it difficult to believe so many could be interested in him. He had refused to accept information from mediums about his guides, but at one seance when the communicating spirit insisted upon giving such a number of intimate and perhaps rather simple details concerning his private activities, he was compelled to readjust his ideas. He found he could always sense the presence of a guide, and could distinguish as to which guide was present with him.

A point to be remembered was that one's guides might be changed according to the progression of either the guide or the guided. If either were to progress beyond the other

a change would be essential—the law of "like attracts like" compelling it. It was a most important point to remember that a guide was not one upon whom the troubles of this life could be heaped, but that they each had to live their own lives, and had to face their own difficulties. Similarly a parent might advise and counsel a child, but the latter would have to use its own discretion in acting upon or ignoring such counsel.

The questions and discussion that followed Mr. Barbanell's address were very helpful and interesting. The meetings will continue each Monday at 7-30.

NEWSY NOTES.

INSPIRATION.

One of the weaknesses common amongst Spiritualists is that, having acquired a certain measure of truth, they keep on repeating it, never dreaming of inquiring into the "whys" and "wherefores." In that respect, at least, they are not far removed from their contemporaries, and it is because of this weakness that I advocate Discussion Classes, Study and Liberty Groups, where common problems can be freely investigated. Spiritualists believe, for instance, in inspiration, but so do the churches, who point to the Bible as an example. But who has taken the trouble to inquire into the problem? Who knows how inspiration works or all that it implies?

THE POETS.

There can be no doubt that the poets, for instance, were inspired. When they wrote poetry they often expressed views which were absolutely antagonistic to their personal opinions, but we remember their poetry, although we forget their opinions. Truth is like that—it will live. They were nearly all Spiritualists in their verse. I have heard Spiritualists quote Shakespeare to support their arguments, but they have always avoided rigidly the passages which seemed to oppose their views. How many Spiritualists have described the Beyond as being "the undiscovered country from whose bourne no traveller returns"? Because it seems antagonistic, it has been avoided. Yet it is true. "Imperator," the guide of Stainton Moses, once said: "When my work is complete, I shall go to those spheres of bliss from which none return again to earth." When we quote the truth, let it be the whole truth.

SPIRITS? TELEPATHY?

People other than poets have been inspired. We have all, at some time or another, felt the touch of inspiration. Most Spiritualists dimly believe that spirits have something to do with it, for to them it is the simplest explanation. But the critical and cautious inquirer would make that his last stand. He knows that there is plenty of evidence which may be made to support survival, but there is also plenty which will not be bent that way. What do we know about inspiration? We who are Spiritualists, and who claim to be in constant contact with the world beyond should have some knowledge of the question. It is a very important problem.

THE SECOND SITTING.

Because they feel that they must not allow one day to pass without catering for inquirers, some churches, which have Sunday meetings for devotion, ask their mediums to take an "after" meeting for clairvoyance only. A friend told me the other day of an "inquirer" who has been attending these after-meetings for many years. He was usually a late comer. One evening, however, he happened to get to the church rather earlier than usual, and noticed several people outside waiting for the first meeting to end. Not knowing the time, he was naturally surprised, and, going over to a stranger, asked "Isn't the first house out yet?" The moral to churches is obvious.

BROADCASTING OUR MESSAGE.

"Don't you think the time is opportune for a general appeal for the broadcasting of, say, the Queen's Hall or

Ardrick meetings?" a reader writes me. "There must be thousands of Spiritualists, besides others, who would make this claim. Think it over." I have been thinking it over for some time, but unfortunately I cannot see the way out. Spiritualism has been definitely banned by the broadcasting authorities, but I should welcome suggestions from readers. Someone may know how we can cut the red tape.

THOUGHTLESS PLATITUDES.

Since I became convinced of Spiritualism, and accepted its message, I have cut off nearly all my connection with the Established Church. But every Sunday its services are thrust upon me by the B.B.C., so that I must search wider afield in order to obtain an intelligent programme. Last week, however, I listened to a Church transmission from Daventry. There were the bells, the hymns, the psalms, and the prayers, but it is to the latter that I chiefly object. There are prayers for practically everything under the sun, especially for human beings themselves. There are prayers that they shall be freed from sin, made loving to one another, given power to resist temptation, and at the last "rewarded" with peace and eternal rest. In fact, the Deity is implored to do everything, while humanity sits down and does nothing but talk.

REFORMED SPELLING.

Writing in the *Sunday Express*, Mr. George Bernard Shaw, who has more than once gone out of his way to attack Spiritualism, has some hard words to say about reform, especially reformed spelling. It may surprise Mr. Shaw and a good many others to know that Spiritualism was at one time a very familiar topic in the *Phonetic Journal*, the spelling reform journal. So far back as 1852—four years after the Hydesville knockings—the subject was dealt with in phonetic spelling in its pages, and, on more than one occasion, defended against the unfair attacks then made on it. George Jacob Holyoake, the then Editor of *The Reasoner*, and a stalwart of the Co-operative Movement, recorded in his own journal his impressions of a sitting which he had had with Mrs. Hayden, of America, the first medium to bring Spiritualism to our shores. Mr. Holyoake witnessed some remarkable phenomena during the seance, and admitted in his article that it took place. He was unable to assert that there had been any trickery, but so far as the explanation of the phenomena was concerned he deemed it wise, in his own interests, to hold his tongue.

G. B. S.

This article was subsequently transcribed into reformed spelling, and published in the *Phonetic Journal*, where "C. G." an accomplished writer, criticised it. "C. G." was writing a series of articles on "Psycheism," and was probably the first—I dare not say the only—writer to deal with Spiritualism in reformed spelling, seeing that he wrote on it four years after the outbreak in America. In view of the fact that Mr. Shaw is only 78 years behind the times on a subject on which he appears to profess special knowledge, it will not need any great effort of thought to understand his attitude to Spiritualism, of which, incidentally he appears to have no special knowledge.

BLATCHFORD'S TESTIMONY.

Robert Blatchford's life story, which has been running in the *Sunday Chronicle*, has ended. It was very beautifully written, revealing the personality of this moving writer. The last instalment described Blatchford's search for Spiritualism; how he met Mrs. Osborne Leonard, and how his wife came and spoke to him. "I should be very unhappy if I were convinced that the splendid hope was a delusion," he says. "And yet—does it not seem too good to be true? (Blatchford was once a great agnostic.) Oh, believe me, I cannot shake nor ignore the evidence." One by one they have been forced to say that.

MEDIUMS IN AMERICA.

I like the cold bluntness of Mr. Joseph P. Whitwell, President of the National Spiritualist Association of America

who in his Presidential Address at the Annual Congress held at Detroit a few days ago, said: "Frequently we find poorly or partially developed mediums going on the public platform, before being properly qualified, to their own detriment and disadvantage and injury to the cause. We must recognise the fact that psychology, palmistry, astrology, numerology, psychometry, and other cults are in no sense a part of the religion of Spiritualism. They are in no way a sign of mediumship, nor do they in any way demonstrate the continuity of life or give evidence of communication with the Spirit World."

WHO?

Who is the man who keeps the records at the healing circles?
OBSERVER.

IS THERE A CURE FOR CANCER?

MR. REES EVANS writes us as follows:—

I am indebted to you for your untiring efforts in trying to induce an impartial investigation into the results of the "Cardigan Cancer Treatment," discovered by my late father and uncle. I might say that I have tried every possible source to obtain an investigation and test cases.

In 1923 I was granted an interview with the Cancer Committee of the Ministry of Health. I requested of them three test cases, which was refused. The said Committee requested me to furnish them with a list of 20 cases cured. I sent a list of 30 cases, which are until this day uninvestigated.

I am still prepared to accept at least six test cases of cancer—medical certificates and bacteriological reports must be produced beforehand. If this condition is accepted, such cases should not be in such a dangerous state of health as to make travelling at all dangerous.
REES EVANS.

FUNERAL OF THE LATE MRS. E. K. GOW.

THE mortal remains of Mrs. Edith K. Gow, wife of the Editor of *Light*, who passed away on Saturday, the 11th inst., from heart failure, were committed to earth at Finchley Cemetery (St. Pancras Branch) on Thursday, Oct. 16th. The ceremony, a simple and touching one, was performed by the Rev. George Vale Owen, who referred to his acquaintance with Mrs. Gow, who had been exceedingly kind to his wife and daughter on their first arrival in London.

A considerable number of friends were present, some of them representing different societies. Amongst them were Dr. R. Fielding-Ould, President of the L.S.A., the Rev. John Lamond, Mr. Robin Sanders Clark (representing the British College of Psychic Science), Miss Estelle Stead, Mr. Ernest Hunt, Mr. Dafydd Thomas, Mrs. M. H. Wallis and Mr. and Mrs. Wallis, Miss Florance Morse, Major Peters, Mr. and Mrs. Leigh Hunt, Misses Emma and Bessie Cooper, Mrs. Amy Cooper, Miss Mercy Phillimore, Mrs. Baggallay, Mr. Henry Collett, Mrs. Finlay, and other friends, some connected with the literary world, in which Mrs. Gow in earlier years played an active part as the writer of stories and excellent verse. She was a member of the Bookman Literary Circle.

The floral offerings were numerous and beautiful.

HE that is afraid of truth dwarfs the full power of his soul's enlightenment.—FRANK SPEAIGHT.

THANKS.—In respect of the case referred to by Mr. A. Burnett-Collins in a recent issue, we have to acknowledge further contributions as follows: B. Browne, 1s.; A. Lawrence, woollen garment.

TRANSITION OF MAJOR MARRIOTT.—We learn with regret of the transition of Major R. A. Marriott, D.S.O., which occurred on the 16th ult. Major Marriott was the author of several books, and was associated with Spiritualism, towards which he was very sympathetic, and for which he actively laboured.

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THE BASIS OF ALL RELIGION.

WE had the pleasure of listening to Bishop Barnes recently when he spoke on the wireless, and dealt with the subject of "The Conflict between Religion and Science." Dr. Barnes quite rightly pointed out that science and religion are dealing with two different things. It is the province of science (he claimed) to observe Nature's workings, and to carefully tabulate the results of its observations, and to endeavour to deduce the laws which are operative in the realm of natural phenomena. Religion, however, has always endeavoured to deal with an assumed purpose behind the universe, and has found it necessary in the main to postulate an intelligent force or being as responsible for the universe as we see it. Dr. Barnes quite rightly pointed out that when all the phenomena have been observed, as far as may be, there still remains the puzzle of "how and why," and he assumes that the intuitive desire to explain that how and why is a basis for religion.

Every scientist admits that when he has come to the end of his resources there is still the great factor of the unknown: every scientist realises that further discoveries must be possible, and no scientist can conceive an end to scientific research. However wide his knowledge, however complete his investigations, there will still remain other fields to conquer. The religionist has in the main used his faculty of ideality in order to weave the "unknown factor" into a person and a purpose which has largely accorded with his desires, and those desires have become so much a part of the race through countless ages that they might easily have become a part of the instinctive promptings of the human family. The effect of the thoughts of thousands of generations, fostered by priesthood and vested interest, whether amongst savage or civilised peoples, might well have made such a conception a part of the hereditary mental possession of the race, for we are each of us an epitome of the lives of thousands of ancestors. Embodied not only within our physical frames, but within our mentality lies the history of those ancestors. It would, of course, be easy to suggest that such hereditary tendencies of thought must have had a starting point, and to speculate upon how such tendencies came into being, but this, it appears to us, is only to repeat the old, old query of the origin of all things which is a matter about which we may argue and discuss, and about which no certainty exists.

We were led to the conclusion that Dr. Barnes' whole faith rests upon an assumption which arises from the argument that science does not explain everything. It is, however, equally true that religion doesn't; and at least science lays a basis in fact before it commences to build its theories. Dr. Barnes' talk was a perfect exemplification of the fact that the whole region of faith is nebulous. It claims that there is something unknown, and therefore anything which will fill the vacant space for the time being

is justifiable. It appears to us to be a very weak position. What you do not know, you are to guess at: your guess will most likely be wrong, for, as Dr. Barnes pointed out, whatever religious opinions and science have got into conflict it is science which has proved religion to be wrong. Dr. Barnes admitted this by his references to the Garden of Eden, the Flood, and the Vicarious Atonement. The weakness of the position of the Bishop of Birmingham was revealed in the fact that he could not produce a shred of evidence of the existence of anything in the nature of a spiritual world. He even went so far as to say that it was not in the power of any man to confer spiritual qualities upon any particle of matter. We think any hypnotist could prove him wrong—wrong beyond the shadow of a doubt. The very fact that there is an uncharted realm beyond the limits of the unknown appears to us no reason whatever for building up an elaborate theological conception, which assumes God, and implies qualities possessed by Him, as well as inferring that there has been direct interference with the normal course of Nature on His part, which is purposive within itself. Dr. Barnes' whole religion seems to be based on a mass of negation, and as a statement of religion his position is indeed pitiable. Surely intelligent scepticism is better than this.

Is there, then, no shred of evidence of a positive nature which will give an indication of the existence of an intelligent and intelligible world outside the activities of materialism? We have no hesitation in stating that there are thousands of cases in which it can be shown beyond peradventure or doubt that the normal course of human life has been interfered with by denizens from another realm of intelligence. All history, sacred and profane, goes to show that there are intelligences which can and do make themselves felt in the lives and conduct of humanity, and that these intelligences are not men and women embodied in the physical flesh, but beings operating from another realm of human activity. It may be true that the primitive and semi-primitive man attributed all such interferences to the direct act of Deity, or those of His angels (or even to an emissary of evil and his army), but the fact remains that whether amongst the savage or the civilised, there have been incidents innumerable which can only be explained on the assumption that an intelligent entity other than those incarnated in flesh has broken in upon the activities of man.

From a scientific standpoint the weakness of religion has been that it assumed the absolute, and built its detail to suit its assumption. The strength of science as opposed to religion is that it starts by exact observation within very narrow limits, and gradually extends its area of research by progressive stages. The strength of Spiritualism as a scientific movement is that it starts by exact observations with phenomena close at hand. It traces with certainty the existence of a spirit world, and does not assume that it knows all about that world the moment it has discovered its shores. Columbus may have discovered America, but it would have been no denial of Columbus' claim to such discovery if someone hurled at him the jibe that he could not tell us how many people the new country contained, what was its exact area, and what types of life were embraced in that continent. It took hundreds of years to fill in the details. Spiritualism is in the same position. It has discovered a new world. It is certain of some few facts connected with that world. It does not pretend to know all about that world, and the Spiritualist who assumes that he does is either foolish or unduly optimistic.

Spiritualism is essentially, then, an attempt to treat religion by the same method as the scientist treats Nature—to observe phenomena, to tabulate facts, and to deduce laws. We shall be wise to cease to be dogmatic in matters connected with "the ultimate" and "the absolute." To be certain of the facts within the range of our own exact observation is far more important than to argue about the nature of God or the ultimate destiny of the human race. The Spiritualist should not be put off by the jibe of the individual, equally as ignorant as himself, who suggests that Spiritualism can tell us nothing of the nature of God. The fact that human life extends into another world;

that such life is progressive; that there are heights of attainment before the individual man of which at one time he never dreamed, enables him to assume that the universe is friendly, and that in the words of Sir Oliver Lodge "there is nothing too good to be true." It is not the province of Spiritualists to get lost in the realms of metaphysical speculation. Let us leave that to the theologian, and while pushing our explorations as far as possible into the limitless domains of the spiritual world, let us nonetheless keep our feet upon the solid rock of ascertained fact.

Prove the existence of a spiritual world which is in actual touch with this one, and the foundation stone of religion is well and truly laid, never to be destroyed.

CURRENT TOPICS.

"OUTWARD BOUND" BANNED.

Most Spiritualists will remember that excellent play, "Outward Bound," which created such a deep impression on its production a few years ago. It was one of the few plays dealing with psychic subjects which was psychically sound. Its portrayal of post mortem life was natural and true, whilst the fact that the deceased individuals did not know they were dead expressed a truth which every Spiritualist comes across during his investigations. We understand the play has now been filmed by the Warner Company, and those who have seen the production agree that it is certainly a reverent and deeply moving presentation, which, in some directions, transcends the stage version, owing to the excellent lighting and other effects which can be made effective in cinema reproduction. The *Daily Express*, however, says that the play has been banned by the British Board of Film Censors on the ground that Mr. Edward Shortt has decided not to pass films dealing with the question of life after death. Such a position is difficult to understand, and we hope the ban will be lifted.

It SHOULD BE JUDGED ON ITS MERITS. We can quite understand the difficulty of Mr. Shortt. If plays are admitted dealing with life beyond death, it might open the way to presentations which would be trivial and irreverent, and a Censor must, of course, draw the line somewhere. But if a play can be produced upon the stage which presents a subject reverently and with dignity, then we can see no reason why it should be banned when filmed, unless there has been a breach of that reverence. Sacred subjects, such as "The King of Kings," have been shown upon the screen, and have been well received, and if "Outward Bound" has been produced in anything like the form in which it appeared upon the stage, we can see no reason whatever for the action of the Censor. We hope the ban will be lifted. There is no reason why the subject of life after death should be barred. It is an experience through which all must pass, whether they like it or not, and any serious interpretation of the subject might reasonably be expected to divert men's thoughts into useful channels. The fact that every character in "Outward Bound" is merely journeying to a destination where he will meet the exact reward of the life he has lived here, seems to us to be a sane and helpful philosophy, and to be a corrective of the modern attitude of "take no heed for to-morrow."

THE DISPUTE IN DURHAM.

The dispute between the Rev. E. A. Merryweather and his parishioners which is proceeding in Pelton, County Durham, is a disgusting and pitiable affair. Some 600 parishioners petitioned for the removal of certain ritualistic ornaments from the church, and the authorities concerned commanded the Vicar to remove them. Thus the parishioners won the first round. But the Vicar was a fighter too, and on the following Sunday he professed to excommunicate three of his parishioners. This, of course, was a piece of bluff on his part, since he had no power to do anything of the sort. He no doubt counted

upon the ignorance of ecclesiastical procedure which he supposed existed amongst the laity. At any rate, he has now had instructions from his Bishop to withdraw his ban of excommunication, while he has still to move the objectionable ornaments. So it would appear that the Vicar's attempt to get his own back has fizzled out. The pronouncement of excommunication by the Vicar was, of course, in keeping with his Romish tendencies, but even in the Roman Church only the order of the Pope can lead to excommunication. It appears, therefore, that the Vicar has not only been acting illegally, but in classing his parishioners as "heathens and publicans" has shown a spirit which is by no means in keeping with the gospel he is supposed to represent. It is a sickly spectacle, and it is no wonder that the man in the street is disgusted and saddened by such incidents.

THE VICAR MAKES AMENDS.

On Sunday last Mr. Merryweather did not preach. The pulpit was occupied by a substitute, who read a statement made by the Vicar, withdrawing the ban of excommunication, and admitting that his action was illegal. He has also removed the objectionable ornaments, and has thus complied with the orders of his superiors. This is commendable. The man who has committed an error is wise in admitting his fault. The Vicar has also resigned his living, no doubt feeling that he was out of sympathy with his parishioners, and we hope and believe the matter is ended. It is certainly pleasing to find that autocratic dominance within the Church has its remedy, but the whole question of the appointment of priests and vicars in the Established Church needs serious overhauling. The parishioners should have some say in the appointment of the man who is to administer to their spiritual needs. They are expected to respect him and show confidence in him, and it is time they were consulted in the matter. The whole system of patronage is a bad one. It savours of the feudalism in which it was born, and it is decidedly out of place in democratic times. Democracy may have its weaknesses, but it is at least sufficiently elastic not to hinder progress.

THE QUEEN'S HALL DEBATE.

The debate between Mr. Maurice Barbanell and Mr. Chapman Cohen on Sunday, Oct. 12th, was more remarkable for its humour and superficiality than for a high standard of debating, and the audience are to be congratulated on listening with such perfect attention to the speakers. Mr. Barbanell opened his case with a sincerity and thoroughness which certainly appealed to the meeting, but Mr. Cohen consistently refused to treat the subject seriously, and his statement that "Spiritualism is a history of delusion, misunderstanding, hallucination and fraud" was a clear avoidance of the evidence advanced by his opponent. The result was that the debate very largely degenerated into an exhibition of sarcasm and wit, which, while very amusing, was certainly not enlightening. Mr. Cohen's treatment of the Margery case was really pitiable. Time and time again Mr. Barbanell's attempt to get Mr. Cohen to meet the facts was adroitly side-stepped, and he could not be brought to face the exact facts. The pity of it is that Mr. Cohen appeared as the representative of Rationalism. We can remember the time when Rationalists could provide a long list of clever speakers and debaters, who could deal with the facts and were not afraid to face them, and one can only presume that Rationalism has fallen upon bad days. Mere assertions of fraud, most of which are twenty or thirty years old, have no value in view of the fact that psychical research is a comparatively new science, where methods of verification are being continuously improved in the light of added experience. At any rate, Spiritualists have every reason to congratulate themselves upon the fact that their young and vigorous representative was more than a match for the experienced and nimble advocate of Freethought. Mr. Ernest Thurtle, M.P., made an excellent chairman, and held the scales evenly.

CORRESPONDENCE.

THE SPIRITUALISM OF A MODERNIST.

SIR,—I was pleased to see that neither Dr. Macmillan nor Mr. R. Brereton was inclined to support the theology of Paul. They are, however, apparently reluctant to impugn his ethics. I must confess that I was myself considerably surprised when I discovered the import of verse 7 in chapter iii. of Romans. The chapter is not a model of clear writing; but in verse 8 we find that Paul had been accused of advocating "Let us do evil that good may come." It appears that Paul denied this, and condemned such practice. This is to his credit, but it does not explain away the fact that in verses 4 and 7 he defended his admitted practice of prevaricating for the glory of God. What he evidently believed was that he was justified in fabricating and modifying doctrines, in his work of constructing and establishing his new religion. At that time there were many other men similarly engaged in creating new religions; they modified, rearranged and recombined doctrines and practices they found already existing, and often felt justified in stretching a point or in making a doubtful claim. Paul came into contact with some of these, and evidently saw no harm in such conduct.

We have four translations now available, and after careful perusal I cannot see that the translators have in any case cleared Paul of the charge of practicing deceit and preaching it. My original words in the article appearing on Aug. 22nd were, "On his own confession Paul was ready to tell lies for the sake of his religion" (Rom. iii. 7). I still think this is a fair and true statement, and must leave my readers to judge for themselves. A. L. WAREHAM.



SIR OLIVER LODGE.

WE are given to understand that Sir Oliver Lodge will speak on Tuesday, Oct. 28th, at 11, Downing Street, London, on "The Reality of a Spiritual World." There will be a distinguished audience present, and Mrs. Philip Snowden will preside.

The funds will be devoted to the Industrial Law Bureau of the Y.W.C.A. A few tickets may be obtained from the Hon. Secretary, Miss Carbutt, 3, Sloane Court, London, S.W.3.



LEGISLATIVE RELIEF FOR SPIRITUALISTS.

ON behalf of the Committee having charge of a Private Bill designed to relieve Spiritualists from the operation of Acts of Parliament which injuriously affect them, Mr. Maurice Barbanell requests readers of THE TWO WORLDS who are acquainted with Members of Parliament to communicate with him at 29, Jewin Crescent, London, E.C.1.

They are asked to kindly give the names of such Members, and to say if they would be willing to interview the M.P.'s personally in order to gain their support for the Bill when it comes forward.



TO PROVE is greater than to teach, and to give than to promise.—FRANK SPEAIGHT.

WE are moving on the wings of etheric essence. Mortality is a passing myth. We are evolving from chaos into spirit, to become as the angels.—MADAME BLAVATSKY.

OUR spirit friends vary like human beings. Some are learned. The mist (ectoplasm) emerging out of the sitters and the medium covers each materialised spirit.—MADAME D'ESPERANCE.

TWELVE persons living under the laws of spiritual science can make themselves felt in oiling the troubled waters of war. They follow in the footsteps of others, who had their twelve disciples.—ALLEN KARDEC.

FLORIZEL VON REUTER IN SCOTLAND.

THE distinguished violinist, Florizel von Reuter, gave a violin recital under the auspices of the Glasgow Association on Saturday, Oct. 11th, giving a very fine rendering of a programme of high-class music, including a Scottish rhapsody composed by himself for the occasion.

On Sunday, Oct. 12th, in the morning he gave a thoughtful address on "Animism versus Spiritualism," illustrating it with personal experiences to prove that while a considerable percentage of psychic phenomena could be properly attributed to the powers inherent in man, there still remained a large amount which could be satisfactorily explained only on the theory of discarnate spirit action.

In the evening, in spite of inclement weather, the attendance was so large that many were unable to gain admittance. His subject was "Voice Phenomena," and during the lecture several records obtained at the Valiantine seances in London were reproduced on the gramophone. These included modern and archaic Chinese voices—"the voice of Confucius," Hindustani, Sicilian, North American Indian dialects, and English. The lecturer emphasised that these records involved a carefully staged programme, involving intelligent co-operation by the unseen forces, so as to get records in languages which could not be attributed to the conscious or subconscious powers of the medium or of the sitters.

As concrete evidence of the reality of spirit voices, the records are very effective.

On Monday, Oct. 13th, a lantern lecture was given under the auspices of the Edinburgh Association, and the gramophone records were also reproduced. Slides of one or two remarkably evidential cases of psychic photographs were shown, also a photo very similar to the well-known Armistice Day photos obtained by Mrs. Deane. In this case the photos were taken at Nice at the unveiling of a war memorial, and among the faces on it is that of Leon Denis, the famous French Spiritualist.—J. B. McL.



TRANSITIONS.

MR. THOMAS STONE (NEWCASTLE).

WE regret to announce the passing, which occurred on Saturday, Oct. 18th, of Mr. Thomas Stone, late of Pendleton, Manchester, a well-known and esteemed member of the Heaton and Byker National Church. Mr. Stone was 77 years of age. He was an ardent Spiritualist, and worked with success in the early days of the movement. His wife still carries the flag in the Newcastle district.



KEEP pace with thine inner light; advance on the mental path with aptitude to industrious delving, attuning thus thy thinking part to the inner voice of knowledge.—FRANK SPEAIGHT.

SPIRITUALISM is the knowledge of everything pertaining to the spiritual nature of man. It embraces all that is known. It receives all that is good and rejects all that is bad.—PROF. HUDSON TUTTLE.

KINGSTON SPIRITUALIST CHURCH, VILLIERS ROAD.—Result of "Stop Watch" Competition. The Committee wish to thank the many friends who have so generously helped to make this effort the success it has proved to be. The watch was won by Mrs. R. Fruin, 2, Villiers Road, Spring Grove, Osterley, Middlesex.

ON Saturday, Oct. 11th, the Central London Spiritualist Society held their first social in the new rooms, 33, Hatton Garden. It was a most enjoyable evening, and certainly a success socially and a great help financially. Many friends contributed to the entertainment, which consisted of vocal solos, violin and pianoforte solos, recitations, readings, palmistry, dancing and games in which all could join. The room was tastefully arranged, and many friends were made.

HARVEST FESTIVALS.

BATTERSEA, BENNERLEY HALL

On Sunday, Oct. 12th, the Battersea Spiritualist Society at Bennerley Hall held their seventh harvest festival. There were displayed a very large number of gifts, which were later given to the Belgrave Children's Hospital. The President (Mrs. Tyler) occupied the chair. The speaker (Mrs. Edith Neville) spoke on "The Harvest Gifts of God," and gave very evidential clairvoyance. There was a very large congregation, many having to stand.

BRISTOL UNITED.

The harvest thanksgiving took place on Sunday, Oct. 5th, when the speaker and clairvoyant was the church secretary, Mrs. Hoskins. The hall was decorated with great taste, and the congregation in the evening filled the church to overflowing. Special solos were rendered, and Mrs. Boxall proved herself a capable accompanist.

CLAPHAM.

On Sunday, Oct. 12th, the Clapham Society, Bedford Road, held its harvest festival. The church was beautifully decorated with an abundance of flowers and fruit, the generous gifts of members and friends. Every available seat was filled, and many had to be turned away. The chair was taken by J. M. Allen, Esq., J.P. at 7 p.m. the speaker being Mrs. Meurig Morris, who gave an appropriate address, after which she gave clairvoyance. Miss P. Lewis, conductor of the Lyceum, was soloist for the evening.

GUILDFORD.

Mrs. Anne Nutland, of London, conducted the harvest festival at the Guildford and District Spiritualist Society on Sunday, Oct. 12th. There was a considerable attendance. The harvest offerings were afterwards sent to the Warren Road Infirmary, and distributed amongst the inmates.

SOUTH SHIELDS, FOWLER ST.

On Sunday, Oct. 5th, the harvest festival was opened in the above church when the various gifts displayed gave the subsequent services a keynote of thanksgiving. Mr. G. P. Robson (South Shields) gave a most interesting address on "Life," and the church choir contributed to the harmony of the service. On Monday evening Mrs. Parker (South Shields) occupied the platform, speaking on "The Fruits of Life," and giving some convincing clairvoyance. Services were also held on the Tuesday and Wednesday following.

SURBITON.

The thanksgiving services were held at the Maple Road Church on Sunday, Oct. 12th, when the church was beautifully decorated. In the afternoon the President (Mrs. Stephens) conducted the service, and in the evening Mr. Ernest Meads gave an inspired address. Special musical items were rendered at both services, which were well attended and were highly successful.

CHRISTIAN SPIRITUALIST FELLOWSHIP.

The quarterly conference was held at the Bible Spiritualist Mission, Lord Street, Portsmouth, on Sunday, Oct. 5th, at which a good number of delegates were present. The President (Mr. W. E. Lloyd, of Southampton) occupied the chair, supported by Mr. S. Fairbairn, Hon. Sec. (Portsmouth), and others.

REVEALS SECRET OF PERSONAL INFLUENCE

Simple Method that Anyone Can Use to Develop the Powers of Personal Magnetism, Memory, Concentration, Will Power and to correct Undesirable Habits through the wonder-science of Suggestion. 80 page Book Fully Describing this Unique Method and a Psycho-Analysis Character Delineation FREE to all who write at once.

"The wonderful power of Personal Influence, Magnetism, Fascination, Mind-Control, call it what you will, can surely be acquired by everyone no matter how unattractive or unsuccessful," says Mr. Elmer E. Knowles, author of the new books entitled, "The Key to the Development of the Inner Forces." The book lays bare many astounding facts concerning the practices of the Eastern Yoghis and explains a unique system for the Development of Personal Mag-



MR. MARTIN GOLDHARDT.

netism, Hypnotic and Telepathic powers Memory, Concentration, Will-Power and the correction of undesirable habits through the wonder power of Suggestion.

Mr. Martin Goldhardt writes: "My own success with the Knowles System justifies my belief that it does more for the advancement of people than any other existing method." The book, which is being distributed broadcast free of charge, is full of photographic reproductions showing how these unseen forces are being used all over the world, and how thousands upon thousands have developed powers which they little dreamed they possessed. The free distribution of 10,000 copies is being conducted by a large Brussels Institution, and a copy will be sent post free to anyone interested.

In addition to supplying the book free, each person who writes at once will also receive a psycho-analysis character delineation of from 400 to 500 words as prepared by Prof. Knowles. If you wish a copy of Prof. Knowles' book and a Character Delineation, simply copy the following verse in your own handwriting:

"I want power of mind,
Force and strength in my look.
Please read my character,
And send me your book."

Also send your full name and address plainly printed (state whether Mr., Mrs. or Miss), and address your letter to "PSYCHOLOGY FOUNDATION, S. A. (Dept. 528-E.), No. 18, rue de Londres, Brussels, Belgium. If you wish you may enclose 4d. (stamps of your own country) to pay postage, etc. Be sure to put sufficient postage on your letter. Postage to Belgium is 2½d.

After the minutes of the last conference had been read and confirmed, and correspondence dealt with, the conference proceeded to discuss various matters that had been referred to it by the churches.

With regard to the use of a uniform service in the churches under the Fellowship, it was decided after hearing the delegates' reports from their churches, that all churches should carry on with the form of service most suited to their members.

Reports were received that the churches were gaining in numbers and also in attendances at their services, and that several more churches under the Fellowship would be formed shortly.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, OCT. 26TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. GRAYSON.
MONDAY, at 3, MRS. RUTTER. At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 & 8, MRS. GERSHON.
FRIDAY, at 8, WHIST TOURNEY. 1/-.
SATURDAY, at 2-30, JUMBLE SALE.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 26TH, at 11 and 6-30,
REV. A. FORD (U.S.A.).
MONDAY, Clairvoyance Meeting as usual
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, OCT. 26TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. CROMPTON.
MONDAY, at 8, MRS. CLEGG.
WEDNESDAY, at 3 & 8, MRS. LANGFORD
SUNDAY, NOV. 2ND, ADMIRAL J. G. ARMSTRONG, R.N. (London) at the Ardwick Picture Theatre.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 26TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, MRS. MEAKIN.
MONDAY, at 3 and 8, MRS. KELLY.
WEDNESDAY, at 3 and 8, MRS. LYNCH.
SUNDAY, NOV. 2ND, MRS. GARDNER.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit Entrance, King's Theatre).

SUNDAY, OCT. 26TH, at 2-30 and 6-30, LYCEUM OPEN SESSIONS.
At 8, MRS. A. SPENCER, Dipl. S. A.
MONDAY, at 8, OPEN CIRCLE for Healing and Clairvoyance.
TUESDAY, at 8, MRS. ROBERTS.
THURSDAY, at 8, MRS. L. E. BOOTH
SATURDAY, at 7-30, SOCIAL & DANCE
Tickets 9d. inclusive.
SUNDAY, NOV. 2ND, MRS. HOLT.

Miles Platting Progressive Sp. Church
COGLAN STREET, LODGE STREET.

SUNDAY, OCT. 26TH, at 3, CIRCLE.
At 6-30 and 8, MRS. ROBERTS.
MONDAY, at 3 and 8, MISS SELLARS.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MRS. MORGAN.
SUNDAY, NOV. 2ND, MRS. BIRTWELL.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, OCT. 26TH, at 2-45, LYCEUM.
At 6-30 and 8-15, MR. G. A. MAYHEW
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MISS ADA TAYLOR.
SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.**Moston Spiritualist Church and Lyceum**
CHURCH LANE, MOSTON.

SUNDAY, OCT. 26TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. MINNERY.
Collection for F.O.B.
WEDNESDAY, at 8, MR. ELY.
SUNDAY, NOV. 2ND, MISS PARKES.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SATURDAY, OCT. 25TH, ANNIVERSARY
TEA PARTY.
Tea on Tables at 5.
Adults, 1/3. Children, 9d. SOCIAL after
Tea, 9d.
SUNDAY, OCT. 26TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, ANNIVERSARY SUNDAY,
MR. TIMMS.
MONDAY, at 3 and 8, MRS. WOOD.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. BOOTH.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, NOV. 2ND, MRS. SPENCER.

Every SATURDAY, 7-30, SOCIAL, 1/-.
Refreshments included.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES :
SUNDAYS : LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

OCT. 26.—MR. ELY, Manchester.
NOV. 2.—OPEN.
NOV. 9.—LYCEUM ANNIVERSARY, MRS.
NURSE, D.N.U., Rochdale.
NOV. 16.—MR. C. E. TIMMS.

**Bournemouth Christian Spiritualist
Church,**
COMMERCIAL ROAD, opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant : MRS. W. G. HAYTER

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, OCT. 26TH, at 11-15 and 7,
MR. OSBORN,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

MRS. ROBERTS JOHNSON is visiting
London on Oct. 27th for several
days. Letters c/o STEPHEN FOSTER,
85, Lancaster Gate, London, W.2.

SOCIETY ADVERTISEMENTS.**National Spiritualist Church, Brighton**
MIGHELL STREET HALL.

SUNDAY, OCT. 26TH, at 11-15 and 7,
MR. H. BODDINGTON,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.).

SATURDAY, OCT. 25TH, at 7-30, and
SUNDAY, OCT. 26TH, at 11 and 6-30,
REV. GEORGE NASH.
Address and Clairvoyance.
SUNDAY, NOV. 2ND, MR. E. SISSONS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, OCT. 26TH, at 11 and 6-30,
MR. VOUT PETERS.
At 3-30, PUBLIC CIRCLE. At 8, OPEN
CIRCLE.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations : Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, OCT. 26TH, at 6-30,
MRS. COOKE,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MRS. BROWNJOHN,
Address and Clairvoyance.
SUNDAY, NOV. 2ND, at 6-30, "ZODIAC"
will speak in the Large Hall.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 25TH, at 7, and
SUNDAY, OCT. 26TH, at 3 and 6-30,
MISS L. THOMAS.
NOV. 1ST and 2ND, MADAME BISHOP
ANDERSON.

Richmond Spiritualist Church
(THE FREE CHURCH),
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, OCT. 26TH, at 7,
MISS NELLIE MELLOY,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MR. EDMUND
SPENCER, Address and Clairvoyance.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services : SUNDAY at 6-30.
Enquiry Class : WEDNESDAY, at 7-30.

SUNDAY, OCT. 26TH,
MISS L. GEORGE,
Address and Clairvoyance.
NOV. 2ND, MRS. KIDGELL, of Gosport.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, OCT. 26TH, at 3, LYCEUM.
At 6-30, MR. LILLY and MR. POWSEY
Address and Clairvoyance.
WEDNESDAY, at 7, MR. F. BLAKE, of
Bournemouth.
THURSDAY, at 8, MRS. V. CROXFORD.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, OCT. 26TH, at 11 and 6-30,
ALDERMAN D. J. DAVIS.
THURSDAY, at 8, MRS. E. CLEMENTS.

Life and Destiny. By LEON DENIS.
Translated from the French by ELLA
WHEELER WILCOX. Cloth, 6/4, post
free.

SOCIETY ADVERTISEMENTS.**Sutton Spiritualist Society.**
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, OCT. 26TH, at 6-30,
MRS. PODMORE,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, OCT. 26TH, at 11 and 6-30,
MRS. R. DARBY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. MAUNDER.

Barnsbury Spiritual Church,
50, HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, OCT. 26TH, at 7,
MRS. KENNEDY,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, OCT. 26TH, at 11,
MR. B. LELLIOTT.
At 3, LYCEUM.
At 6-30, MR. WHITE and Mrs.
TREADGOLD,
Address and Clairvoyance.
MONDAY, at 3, MRS. H. V. PRIOR.
THURSDAY, at 8, MRS. B. STOCKS,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, OCT. 26TH, at 11, CIRCLE
At 6-30, MISS MADDISON,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. BARNES.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, NOV. 2ND, MRS. CALWAY.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, OCT. 26TH, at 7,
MRS. HART.
TUESDAY, at 8, MR. C. ANTEN.
SUNDAY, NOV. 2ND, MR. H. J. KING.

**Bowes Park and Palmer's Green
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, OCT. 26TH, at 11, DISCUSSION
At 7, MR. ANTEN.
WEDNESDAY, at 8, MISS EVA CLARK,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, OCT. 26TH, at 11-15, OPEN
SERVICE. At 3, LYCEUM.
At 7, MRS. E. CLEMENTS,
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, OCT. 24TH, at 8,
MRS. THORNTON.
SUNDAY, OCT. 26TH, at 7,
MRS. M. GOODE.
FRIDAY, OCT. 31st MISS THORNDICE.
SUNDAY, NOV. 2ND, MRS. HOLLOWAY.
CIRCLE after every SUNDAY Service.

SOCIETY ADVERTISEMENTS.

Chiswick Christian Spiritualist Church.
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station)

SUNDAY, OCT. 26TH, at 11 and 6-45,
BROTHER JOHN, Address.
MRS. J. HAMMERTON, Clairvoyance
WEDNESDAY, at 7-45, MRS. J. HAM-
MERTON.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, OCT. 26TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. K. WIRDNAM,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, MRS.
LOGAN Psychometry.
At 8 Healing Circle, Magnetic Healing.
WEDNESDAY & THURSDAY, OCT. 29TH
& 30TH.

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FRIDAY, at 8, Service for Clairvoyance.
SUNDAY, NOV. 2ND, MRS. M. CROWDER.

Cricklewood Christian Spiritualist Soc
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, OCT. 26TH, at 6-30,
MR. C. A. BEARE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MRS. YORK, Address and Clair-
voyance.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
at junction London Rd., West Croydon

SUNDAY, OCT. 26TH, at 3-15, Lyceum.
At 6-30, MR. BUCHAN FORD, M.A.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. MAUNDER,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, NOV. 2ND, MR. H. LEAF,
Address and Clairvoyance.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH
END.

SUNDAY, OCT. 26TH, at 7,
MRS. HINES.
THURSDAY, at 8, MRS. CLEGHORN.

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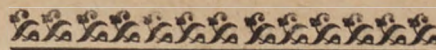
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SUNDAY, OCT. 26TH, at 11-15, MRS.
GODFREY. At 3, LYCEUM.
At 7, MR. S. CAMPBELL.
WEDNESDAY, at 8, MRS. REDFERN.
THURSDAY, NOV. 2ND, MR. H. E. HUNT.



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MADAME T. BISHOP-ANDERSON,
Address and Clairvoyance.
THURSDAY, at 8, MRS. A. E. RAYFIELD,
Psychometry.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, OCT. 26TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MRS. D. C. WILLIAMS.
TUESDAY, at 3, MISS JOAN B. PROUD.
At 7-40, HEALING CIRCLE.
WEDNESDAY, at 8, Discussion Meeting.
THURSDAY, at 8, Public Circle.
FRIDAY, at 8, Members' Circle.
SATURDAY, at 7-30, SOCIAL & DANCE.
SUNDAY, NOV. 2ND, at 7, MRS. F. LANE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, OCT. 26TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MRS. POLLARD.
THURSDAY, at 8, SERVICE.
SUNDAY, NOV. 2ND, MRS. KING.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, OCT. 26TH, at 3, LYCEUM.
At 7, MRS. FILLMORE.
MONDAY, at 8, MRS. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
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SATURDAY, at 7, SOCIAL and DANCE.
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SUNDAY, NOV. 2ND, MR. H. BOLTON.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, OCT. 26TH, at 3, LYCEUM.
At 6-30, MRS. SINGLETON,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, DISCUSSION.
SUNDAY, NOV. 2ND, MR. G. BARKER.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, OCT. 26TH, at 11, SERVICE.
At 7, MISS EVA CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. C. YOUNG.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, OCT. 26TH, at 6-30,
MR. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 8, SOCIAL.
SUNDAY, NOV. 2ND, MR. T. W. ELLA,
Address and Questions.

Independent Spiritualist Church,
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CLAPHAM, N.

SUNDAY, NOV. 26TH, at 6-45,
MRS. F. LANE,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, NOV. 2ND, MRS. HARRINGTON
TUESDAYS, at 3, PSYCHOMETRY. At 8,
HEALING.
LYCEUM STUDY GROUP SUNDAYS at 3.

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THE LIBERAL ROOM, 1, BELL TERRACE
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SUNDAY, OCT. 26TH at 6-45,
MR. WHITMARSH, Address.
SUNDAY, NOV. 2ND, MISS EVA CLARK.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).

SUNDAY, OCT. 26TH, at 6-45,
MR. WILDE,
Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD,
and 8, MRS. G. COOKE.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 26TH, at 7,
MR. AND MRS. PULHAM.
THURSDAY, at 3, MRS. STEPHENS and
MISS FARROW, Ladies' Meeting
FRIDAY, at 8, MRS. LINES.
SUNDAY, NOV. 2ND, MADAME CASSEL.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, OCT. 26TH, at 6-30,
MRS. F. KINGSTONE.
MONDAY, at 8, in Small Hall, MRS.
E. A. RAYFIELD, Psychometry.
THURSDAY, at 8, in Small Hall, OPEN
CIRCLE, MRS. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 26TH, at 11,
MR. R. A. BUSH.
At 3, LYCEUM.
At 6-30, MR. P. SCHOLEY.
MONDAY, at 3, MRS. M. A. MAUNDER,
Psychometry.
WEDNESDAY, at 7-30, MR. BARNARD,
Address and Clairvoyance.
SUNDAY, NOV. 2ND, MRS. R. DARBY.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(op. Prince of Wales Playhouse).

SUNDAY, OCT. 26TH, at 11-15, CIRCLE
At 6-30, MRS. ESTELLE ROBERTS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, MRS.
C. YOUNG, Address and Clairvoyance.
WEDNESDAY, at 8, MR. POLLARD,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, OCT. 26TH, at 7,
MRS. H. V. PRIOR,
Trance Address and Clairvoyance.
MONDAY, at 3, MISS J. B. PROUD.
TUESDAY, at 8, HEALING CIRCLE. By
your presence give power.
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STRONE ROAD.

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CIRCLE. At 3, LYCEUM.
At 6-30, MR. G. PRIOR.
THURSDAY, at 8, MISS L. GEORGE.
At 8, REV. G. NASH.
SUNDAY, NOV. 2ND, MR. J. G. POLLARD

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, OCT. 26TH, at 7,
MR. O. TURPIN.
WEDNESDAY, at 8, MISS CANNON.
SUNDAY, NOV. 2ND, MRS. H. JOLLEY.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, OCT. 26TH, at 11, OPEN CIRCLE
At 6-30, MR. MURRAY NASH,
Address.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, OCT. 26TH, at 11-30,
OPEN CIRCLE.
At 7, LONDON LYCEUM DISTRICT
COUNCIL.
THURSDAY, at 8-15, MR. T. W. ELLA,
Address.
SUNDAY, NOV. 2ND, MRS. A. GREGG.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET.

SUNDAY, OCT. 26TH, at 7,
MRS. BROWNJOHN,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, NOV. 2ND, MISS LEONARD.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, OCT. 26TH, at 11,
MR. MCFIE.
At 3, LYCEUM.
At 6-30, MR. RONALD BRAILEY.

MONDAY, at 8, MRS. BARRETT.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, at 3, MRS. MAY.
SUNDAY, NOV. 2ND, MR. H. J. OSBORN.

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THURSDAY, at 3, MRS. CALWAY.
At 8, MR. DEARNLEY SERGEANT.

Streatham Christian Spiritualist Church
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(Adjoining Streatham Library).

SUNDAY, OCT. 26TH, at 11, SERVICE
AND CIRCLE.
At 6-30, MR. A. TRINDER,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. M. A. MAUNDER.
At 8, MRS. JARMAN, Address and
Clairvoyance.
SUNDAY, NOV. 2ND, MR. E. MEADS.

SOCIETY ADVERTISEMENTS.

Tottenham Christian Spiritualist Church
TRADES HALL, 7, BRUCE GROVE, N.17.

SUNDAY SERVICES—
Lyceum at 3. Service at 7. After Circle
OCT. 26.—MRS. DAVIES AND MRS.
BARLTROP.
NOV. 2.—MADAME PUSTERLA.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 26TH, at 3,
MR. POLDEN, Address & Psychometry
At 6-30, MISS WINIFRED MOYES,
"ZODIAC."
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At 7-30, MISS FRANCES DAUNTON,
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SUNDAY, OCT. 26TH, at 3, LYCEUM.
At 6-30, MR. MARTIN,
Address and Clairvoyance.
SUNDAY, NOV. 2ND, REV. M. MILLS,
Address. MRS. BETTS, Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, OCT. 26TH, at 6-30,
MR. F. H. WALL, Address.
WEDNESDAY, at 7-45, MR. WILKINSON,
Address and Clairvoyance.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, OCT. 26TH, at 11-15, SERVICE
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MRS. NINA GOULD, Clairvoyant and Psychometrist. At home Monday, Tuesday, Wednesday, 6 p.m. Thursday, 3 to 5 p.m. Tea. Phone, Fulham, 6331.—71, Rannoch Road, off Fulham Palace Road, W.6.

MRS. PIKE holds Developing Classes Mondays at 3 and 8. Wednesday evening service at 8. Sunday morning circle at 11. Evening service at 7. After Circles at each meeting.—29, Ethelden Road, Shepherd's Bush, W.12.

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TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the **Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2**, on **FRIDAY, Nov. 7th**, at 3 and 8, **SATURDAY, Nov. 8th**, at 3 and 8, by **Mrs. N. HARRINGTON**, a Medium of great spiritual gifts. Our spirit friends are able to build up in front of the Medium, and the face of your loved one seen and recognised for one brief moment; also a loving message (hundreds testify). Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—

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SUNDAY, OCT. 26TH, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, **Miss J. B. PROUD**.
SUNDAY, NOV. 2ND, at 3-30 and 6-30, **Mrs. CLEMPSON**.
MONDAYS, at 7-30, HEALING CIRCLE. Free, All are Welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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SATURDAY, Oct. 25th, at 8, **Mrs. E. E. BUTLER**, Psychometry.
SUNDAY, Oct. 26th, at 7, **HARVEST THANKSGIVING FESTIVAL**. Address and Clairvoyance, by **Mr. C. BURTENSHAW**. After Circle. Gifts of Fruit, etc., which will be given afterwards to Hospitals, will be appreciated, and should if possible be delivered at the Church between 5 and 7 o'clock on Saturday, Oct. 25th.
THURSDAY, Oct. 30th, at 8, **Mrs. L. CORNWELL**, Psychometry.
SATURDAY, Nov. 1st, **Mr. W. F. BILLETTE**. **SUNDAY, Nov. 2nd**, **Mr. and Mrs. J. W. F. BILLETTE**.
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MONDAY, Oct. 27th, at 3 and 7, **Mrs. FLETCHER**. **TUESDAY**, at 3, **Miss MANSFIELD**. At 7, **Mr. E. KEITH**.
THURSDAY, Nov. 6th, at 3 and 7, **Mrs. HARRINGTON**, Transfiguration.
WEDNESDAYS, at 3-15, **Mrs. BETTS**. **THURSDAYS**, 3 to 6, **Mrs. GABRIEL**. 6 to 8, **Miss MANSFIELD**.
FRIDAYS at 3, **Mr. E. KEITH**, and Daily from 1 to 6 p.m. At 7, **STUDY GROUP, Mr. ANTEN**. At 7, **Mrs. SUTTON**.
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